

NORTH-WESTERN CHRISTIAN MAGAZINE.

HE THAT DOETH TRUTH COMETH TO THE LIGHT, THAT HIS DEEDS MAY BE MADE MANIFEST
THAT THEY ARE OF GOD.—*Messiah.*

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Wayside Sketches—No 16.

If in Virginia the blighting influences of slavery can be seen in the fence corners, (as has been asserted by one of her own distinguished citizens,) it may be as truly said that in Western New York the blessings of personal liberty and free institutions are plainly written on every thing that strikes the eye of the traveler. Not only the *fences* but the highly cultivated fields which they enclose, the herds of improved cattle, and sheep, and horses, the thrifty orchards loaded with delicious fruit of every variety grown in that latitude, the neat and convenient buildings upon every farm, and above all the beautiful and well constructed school houses and church edifices, which rear their heads in every neighborhood, speak in language the most unmistakable that prosperity and happiness are found only where honest industry is respected.

From the suspension bridge at Niagara to the city of Rochester, we found an almost unbroken succession of fine farming land, interspersed with beau-

tiful and flourishing towns and villages. The first place of much importance is Lockport, a very thriving town containing some twelve thousand inhabitants. It derives its name from the numerous locks in the Hudson and Erie canal at that place. They are double, and ten in number, by means of which an elevation of one hundred and twenty feet is overcome. We find here the art of man carrying the waters of Lake Erie over the same mountain ridge which forms the cataract at Niagara, and although not to be compared to it in grandeur and sublimity, in utility and adaptation to the wants of the community it is far superior. The locks not only furnish a cheap and easy mode of transportation for every kind of heavy merchandise, but they also afford the very best water power for all kinds of milling purposes, and indeed for the propelling of every variety of machinery. From Lockport to Rochester, a distance of sixty miles, there is not a single lock on the canal—a fact which will give a tolerably correct idea of the face of the country. The land, however, is every where suffi-

ciently rolling to drain itself, and in most places highly productive.

Rochester is a large inland city, and has about forty thousand inhabitants. The streets are regularly laid out, and well built with substantial and handsome houses. The principal public buildings are the Arcade Exchange, City Hall, Custom House, Corinthian Hall, Court House, Palmer's Hall, &c., besides a full share of church and school edifices, banking houses, and buildings for the accommodation of the various benevolent, literary, and secret institutions of the place. There are published three daily, four tri-weekly, and six weekly newspapers, besides three monthlies. Among the weeklies is "Frederick Douglas' Paper," edited and published by a colored man, who, although born a slave, and during the early part of his life subjected to all the vicissitudes, hardships, and privations of that heaven-cursed institution, has attained a high rank among the literary and philanthropic men of the age. His paper is one of the best conducted weeklies that comes to our office, and should be taken by every one who believes in the unity of the human race and the inalienability of their natural rights. We called at his office a short time, and was pleased to see that his business appeared to be in a prosperous condition. The Free School system has been in successful operation there for some sixteen years. Every child is entitled to an education gratuitously, and the facilities for obtaining one, we learned, is equal to those found in the best high schools and academies. Religiously, it has kept pace with other cities in the num-

ber and variety of its denominations. Pedit-baptists are largely in the ascendancy, although there are several respectable congregations of Immersionists of various schools. The Disciples of Christ are entirely unknown there, as a denomination.

Our next point was Waterloo, a very beautiful village in Seneca county. We found a small congregation of intelligent and devoted brethren, and spent the Lord's Day with them, very agreeably to us, and we trust not unprofitably to all. From thence we went to Seneca Falls, where we had the use of the Protestant Methodist house, in which we addressed a large congregation. We have several brethren in the place, but they do not meet on the Lord's Day as a congregation. The falls of the river afford very extensive water power, which is mostly improved by its application to various kinds of machinery. The manufacture of pumps is carried on by several firms to a very large extent, from the common lift pump to the fire engine and hydraulic ram. There are also extensive manufactories of woolen and cotton goods, which add much to the prosperity of the village. We, however, very much regretted to see a large distillery in full operation, destroying daily and hourly a large quantity of breadstuff, and producing in its stead an alcoholic liquid which is spreading disease, and death, and damnation over the fairest portions of the habitable world. Still, if there is any right place for the tea-kettle of Satan, this one was properly located—it was at the very lowest extremity of the falls, far below all the other machinery,

so that its pollution and stench could not affect those engaged in the various avocations of honest industry in the establishments above it.

We spent one night with the Tyre congregation, located some six miles in the country, and for a night meeting we had a pleasant interview. The congregation is small, but made up of some of the excellent of the earth. Our visit was a very agreeable one.

By the politeness of Brother Drake, we were conveyed to the little village of South Butler, where we delivered one discourse to a medium sized congregation. Our brethren have a good meeting house, and a more than usual amount of speaking talents. Elder J. B. Lowell, favorably known as an able defender of the faith, resides there; but like many other of our preachers, spends the most of his time abroad. The Rev. Antoinette Brown (now Mrs. Blackwell,) had formerly the pastoral care of the Congregational church there, but we believe it has since become almost extinct, although they have a very good meeting house. We also delivered one discourse each at Cato and Troupsville. There are congregations of Disciples at both places enjoying all the elements necessary to religious prosperity, such as good brethren, comfortable meeting-houses, and respectable talents.

Auburn is a beautiful town, and is distinguished for the tastefulness of its private residences. It is the site of one of the best regulated prisons in the United States. We spent half a day examining its internal arrangements, and, as far as we were able to judge,

every thing is conducted in the best possible manner. The prison buildings, and especially the work-shops, are very commodious. The number of convicts was something near *seven hundred* males, (female convicts are all sent to Sing Sing.) They are of every age from fifteen to seventy years. The average number of hours they are worked is a little over ten hours. They are employed at manufacturing carpets, hames, shoes and boots, tools, cooperage, cabinet-ware, machines, clothes, stockings and other weaving, blacksmithing, and the various kinds of labor incident to the institution itself. About 33 per cent. are *foreigners*, and 10 per cent. *colored*; 50 per cent. were intemperate, 20 per cent. moderate drinkers, and 30 per cent. temperate. From the chaplain's report, we learn that of the two hundred convicts committed during the last year, there is not one who is professedly a temperance man. None have ever been connected with any temperance association. A large per centage of the convicts can neither read nor write, and a large majority have been neglected in regard to early religious training.

We could not but reflect as we looked upon these groups of men engaged at their various avocations, that *once* they were all innocent children, the joy and pride of fond parents. We thought, too, of the sorrows and mortifications which many of them have occasioned by their wayward course. The tears and sighs of heart broken wives, and mothers, and sisters, and daughters! Truly there is work enough for the Christian and the philanthropist, laboring to dry the tears and

assuage the woes of this sin-cursed world. May we all labor for the elevation of our race, and especially for their moral regeneration, that they may lay hold of that eternal life which is brought to light in the glorious gospel of Jesus Christ.

J. B.

For the N. W. Christian Magazine.

Requisitions of the Gospel—No. 6.

SUFFICIENCY OF THE SCRIPTURES—No. 2.

In the fourth place, *human creeds are constituted the laws of the church, and thus they supersede the Bible.* Inasmuch as different creeds teach conflicting doctrines and contain antagonistic laws, they cannot all be right. All the various and conflicting doctrines presented in human creeds and confessions of faith, cannot be authorized by the teachings of the Bible, else the volume of divine inspiration is a book of contradictions,—and the Savior of the world has given us the assurance that a house divided against itself cannot stand. We are aware that it is *assumed*, that the creed of each religious sect is in accordance with the teachings of the Bible; but it must be evident to every intelligent person, that if any one creed is right, all others differing from this one must be wrong. All human creeds may be wrong, but they cannot all be right. The doctrine of Christ is a unit, but the doctrines of the various religious creeds of the present day may not inappropriately be called *legion*. If persons are to be received into the church, they must subscribe to the doctrines of the creed—and thus the Bible is made subordinate to the creed.

If a charge of holding heretical views is preferred against a member of the church, he must be tried by the creed or discipline as the highest source of appeal. Thus the creed supersedes the Bible, and makes void the law of

God. Almost every creed bears testimony in favor of the entire sufficiency of the holy Scriptures, and the article in relation to this subject is doubtless the best one that ever found a place in any creed, discipline, or confession of faith. The Westminster Confession of Faith contains the following truthful sentiment: "The Bible contains the whole counsel of God, concerning all things necessary for his own glory, or man's salvation, faith, and life." Why then, we ask, the necessity of the confession of faith devised by the Westminster Assembly? Butterworth's Concordance, improved by Dr. Adam Clarke, deposes as follows: "There is nothing relative to the actions, words, or thoughts of men, nor anything respecting our duty to God or men, but what is included or inculcated in the sacred Oracles." Again, the same authority affirms that "the Bible is the Christian's storehouse of all supplies." John Locke, the great Christian philosopher, concerning the Bible, makes the following truthful declaration: "It is all pure, all sincere; nothing too much, nothing wanting." The learned Dr. Adam Clarke says: "The sacred writings, and they alone, contain what is necessary for faith and practice; and no man, number of men, society, church, council, presbytery, consistory, or conclave, has dominion over any man's faith. *The word of God ALONE, is his rule.*" Then, we ask, why have another rule? But it is argued that confessions of faith are plainer, and much more easy of apprehension and comprehension, than the oracles of God. But if the heavenly truths of the Bible can be more plainly presented by men than they are by the Holy Spirit, then we must necessarily conclude either that God *would not* or *could not* express them in words so plainly as men. If the Lord could, but would not present the teachings of divine revelation more plainly than men, then he is less benevolent than they.

And if he would, but could not present the requisitions of the gospel more plainly than men, then it evidently follows that he possesses less wisdom than men. Hence, the argument here presented in favor of creeds, is founded upon the supposition that men are either wiser or more benevolent than God!

But secondly, it is argued that the creed of each religious sect is but an abstract, epitome, or abridgment, of the doctrines of the Bible. In this argument or apology for human creeds, it is virtually conceded that the creed does not contain the whole faith of the gospel. And this is undoubtedly true. We are most assuredly justifiable in the declaration, that no human creed on earth contains the entire Christian faith. Hence, he who believes only what his creed teaches, and does only what his creed requires, has neither faith nor obedience sufficient to secure the salvation of the soul. All human creeds are too narrow. The faith of the true Christian must be as broad as the Bible itself. He that abridges the Christian faith, takes from the Word of God. But the apostle John has declared, "that if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 19. Again says the Holy One of Israel, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4: 2. Therefore, the denunciations of heaven are pronounced upon every creed containing either more or less than the Christian faith, as set forth in the blessed volume of God's own inspiration.

But, it is contended that creeds are necessary in order to keep together the people of God. And the inquiries are

often instituted, "how can persons be received into the church, how can a proper religious discipline be exercised, and how can members be excluded without some confession of faith or creed aside from the Bible?" In reply we would ask, whence come the rules, and whence is derived the authority of the creed? It is most assuredly claimed by Protestant religious societies, that all the authority possessed by their respective creeds is derived from the Bible. Now, if any human creed possesses sufficient authority and power to keep together the people of God, and to secure a proper discipline in the church, we would humbly ask if the Bible, the source whence is derived all the authority and power of that creed, is not sufficiently authoritative and binding to keep in union the saints of the Most High? Does the power of the creed to govern the Lord's people, transcend the power of the Bible whence alone the creed is said to derive all its authority? For more than two hundred years, the humble followers of the Savior were without any creed but the Bible. In support of the truthfulness of this declaration, history furnishes the most indubitable testimony. The distinguished Waddington says: "The first Christians had no written creed,—they expressed their belief in the language of Scripture, therefore, their variations were without schism, and their differences without acrimony." The primitive Christians reposed the most unfaltering confidence in God and in the word of his grace. They submitted to the infallible teachings of Him, "who spake as never man spake." They were simply Christians. Surely the Word of God contains all that is necessary to build up and establish the saints of the Most High, and to furnish them unto all good works. If we are skeptical in relation to the divine origin of the Christian religion, if we are without faith in the divine Redeemer, then let us have recourse to

the Word of God, for "faith comes by hearing, and hearing comes by the word of God." Rom. 10: 17. If we do not believe with all the heart that Jesus Christ is the Son of the living God, let us flee to the divine testimonies concerning the lovely Redeemer, which are so plainly presented in the word of God. For, says the beloved disciple that leaned upon the breast of the Savior, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." John 20: 30, 31. Do we desire the conversion of the soul? Then let us flee to "the law of the Lord which is perfect, converting the soul." Psalms 19: 7. Are we in a state of sin, and irreconciled to God? Then let us receive "the word of reconciliation," which was committed to the apostles of Christ, 2d Cor. 5: 19. Would we participate in the benefits of the new birth? Then let us receive the word of God into good and honest hearts, and yield unreserved obedience to the requisitions of the gospel, "being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." Do we desire the purification of our souls? Let us then give heed to the sacred teachings of the holy Scriptures, and in accordance with the instruction of the apostle Peter, purify our souls in obeying the truth. 1 Pet. 1: 22. Do we desire to be made partakers of the grace of God? Then let us confide in God, and in "the word of his grace, which is able to build us up and to give us an inheritance among all them which are sanctified." Acts 20: 32. Would we secure the salvation of the soul, with all the immortal honors of an endless life in heaven? Let us then "lay apart all filthiness, and superfluity of naughtiness, and receive with

meekness the ingrafted word, which is able to save our souls." James 1: 21. If we are the servants of sin, and desire to be enabled to rejoice in the glorious liberty of the children of the Most High God, let us with honesty of purpose embrace the truth, which is able to make us free. John 8: 31, 32. Are we earnestly seeking and praying for sanctification? Let us, then, give heed to the word of the Lord, through which the blessed Savior prayed that the apostles might be sanctified. John 17: 17. Would we engage in a successful warfare against all the vile enemies of the Prince of life? Let us lay hold of the sword of the spirit, which is the word of God. Eph. 6: 17. And if our hearts are filled with strong and irrepressible desires for the beatific joys and fadeless honors of an endless life in heaven, let us speedily flee to the Son of God, the immaculate Savior, who has given to the world "the words of eternal life." John 6: 68. He who fully embraces the Scriptures of divine truth, and duly observes the sacred counsels and admonitions tendered in the word of the Lord, is a child of God, and an heir to an incorruptible, undefiled, and unfading inheritance in the imperishable heavens. He is made the happy recipient of all the spiritual blessings which the Father of mercies has promised to confer upon his obedient children. He that has the word of the Lord, has all the rich mercies and heavenly consolations of the people of God. He has the divine assurance of the forgiveness of his sins and his acceptance with God. He has the favor of God, and the happifying and comforting influences of the Spirit of God. He has the gospel of Christ, which is the power of God unto salvation, and he has all the precious and consolatory promises of God. He has the love of God and the wisdom of God—he has the hope of eternal life, and undying bliss beyond the grave. He has both God and his Son Jesus

Christ. He has all that is requisite to fit him for the service of God here, and secure the possession of glory, honor, and immortality, in the world to come.

WM. M. ROE.

Buchanan, Nov., 1857.

For the N. W. Christian Magazine.

Endor's Witch.

BROTHER BOGGS: On the first page of the North-Western Christian Magazine is an article under the title of "Endor's Witch," which I propose to review in your valuable paper, if you can spare room in your next number. The writer having departed so far from the record God has given on the subject, that I feel it an imperious duty, to defend the cause of truth, especially when that cause is assailed by an able pen and through a journal too, that has been hitherto ever devoted so earnestly and efficiently in its promulgation.

The Rev. Doct. labors through several columns to prove, that the bible history of necromancy, is a tissue of falshood and deception; and if his views be correct, beneath the contempt of any honest mind. To assume that God has legislated against fictitious crimes that were never committed, nor never could be, if our author be correct, annexing the penalty of death to them as if they had been actually perpetrated is, to say the least, an untenable position. I would ask who in his sober moments can believe that God ever legislated against a crime till that crime had been committed? Did he ever say, "thou shalt not kill," till man had taken, by violence, the life of his fellow man? And so of any crime that God condemns in his holy Word. I know falsehood and deception are denounced and threatened with an awful penalty beyond the grave—as, "all liars shall have their part in the lake that burns with fire and brimstone." But where is punishment by death of the physical body, under human adjudication com-

manded for such crimes? I premise before proceeding farther, that I shall treat the subject as if the words following, like all others, should be taken wherever they occur, as they are defined in our best lexicons; especially as they agree in their definitions as far as I have consulted those of the various civilized nations both ancient and modern, viz: charmer, enchanter, magician, conjuror, sorcerer, witch, wizard, necromancer, familiar spirit, soothsayer, diviner, exorcist, demon, falsely rendered deist by King James' translators, &c. &c. &c. I was astonished to see how readily our author adopts the Sadducean doctrine on this subject, as it has been modified in the nineteenth century by Unitarians, Universalists, &c. It may be urged that the definitions of words change, as the habits and customs of nations change. To this I would simply reply, that the words carpenter, silversmith, tentmaker, defined certain occupations in ancient times—so do they still; and that if charmer, necromancer, sorcerer, diviner, witch, defined the occupation of those, to use the language of Josephus, "who had the power, by secret arts, to call up the souls from *hades*," those words define such occupations now,—and if all that *did* those things were an abomination, to God once, they are so now, for God can never change. And mark—it is no where said that those who pretend to do such things, "are an abomination," &c., but they who *do*. Our writer says, in speaking of the phenomena produced by ancient necromancy, now called spiritualism, as he admits, (see page 35,) "The reality of mysterious phenomena is admitted in the Bible;" but page 36, "the admitted facts are no where ascribed to spiritual agency,"—and this declaration, after citing Moses, David, Isaiah, Luke, and Paul's writings, with a number of writers on profane history, both ancient and modern. Let us examine Moses' history of the plagues of

Egypt. He declares the "Magicians did so with their enchantments," &c., in other words—for I am not strongly attached to those of King James—the magicians called up the souls of the dead from hades, and produced the same "phenomena." Now did the magicians do these things as "God's holy spirit moved" Moses to record? Or did they make a pretence to do what they never did; and then must the serpents, the blood, and the frogs have been a pretence, and could have frightened only those of a "weaker nervous organization," as is now admitted by our writer, who agrees with all spiritualists on this part of the subject. And why should Isaiah 8: 19, reprove the people for enquiring of the spirits of the dead, if they could do no such thing? Why did Baalam go to "seek enchantments," if he could do nothing of the kind? In Numbers 24: 1, why did Saul go to the necromantic woman, if she could do nothing of the work he desired done? Did the wicked King Manassah keep a familiar spirit, as the Word states? or did he only make a pretence? See 2d Chron. 33: 6. Did Saul consult a person that had a familiar spirit, as the record states? (see 1st Chron. 10: 13,) or is the record false, as you declare? Did the girl (Acts 16: 16,) that followed Paul and Silas, have a spirit of divination, as the recorder Luke affirms, dictated by the "Holy Spirit"? Yes, verily, she had the spirit of a departed person, an entity, a being that could understand language, and who dared not disobey a command when given by the authority of *Jesus the Christ*—else it would have been nonsense for Paul to have addressed the being, or spirit, for he did not address the girl.

Let us examine a few of the other cases where this kind of "phenomena" has been witnessed, but as one answers for all, see Luke 10: 25. Were the spirits who addressed the Savior through the organs of speech of the maniac,

any other than those whose bodies rested in the tombs at Gadara? Is not this the only rational solution of the queries that were connected with the question they ask?—"art thou come to torment us before the time?" And in every instance where the Savior cast a spirit from the living person, will any other supposition satisfy a mind that is willing to cut loose from all teachers other than the "word of life"? But to go back to our author, who quotes so much from profane writers, especially works of fiction, while he appears so profoundly ignorant of sacred history. He refers to Scott's *Demonology*, but carefully refrains from mentioning that on page 130, there is a case recorded that would go far to shake his position—that of Elizabeth Dunlop, who on her own confession was burned at the stake for witchcraft; and as this was the first case of the kind executed by Protestants, it may be well to notice the record of the court where she was tried. She plead guilty to the charge of calling up, as she averred, the spirit of a soldier who was killed in battle some twenty-five years previously, and consulting said spirit, by which she could tell where lost things were hidden. Now as this was the first case recorded of the kind, and the testimony perfectly voluntary and persisted in to the last, does it not deserve at least as much credence as that of our learned doctor? But I might wander through many a musty volume, to pick up testimony to strengthen that of Holy Writ; especially I might produce from his favorite authority, Shakspeare, a number of passages to prove that he believed that men do call up the spirits of the departed, and hold intercourse with them. But I will not descend to cite authority from works of fiction, to prove that God has left no fiction for man, recorded for him to believe, to lead his feet astray. The Doctor asserts that "Endor's Witch" understood and used

ventriloquism to produce the "phenomena" noticed by Saul. I suppose he had consulted Isaiah 29: 4, the only place where it is referred to, unless in 8: 19—and both would go to prove what he denies, that the spirits of the dead were the essential agents in producing the "phenomena." David says (see Psalms 106,) the children of Israel "forgot God," and that they sacrificed their children on altars to demons, spirits of the dead, and that they ate the sacrifices to the spirits of the dead at Baal Peor, under the special teaching of Baalam. And Paul, (see 1 Cor. 10: 20,) The things which the Gentiles sacrifice, they sacrifice to demons, ("spirits of the departed,") "and not to God." Again, see 1 Tim. 4: 1, where Paul looks in the spirit of prophecy down to our day, and predicts that men would give heed to the "doctrines of demons," "seducing spirits," as our author does in the subject of mesmerism, biology, psychology, &c.; for what was mesmerism called before the time of that celebrated sorcerer, (1781)? Why all who have investigated the subject knows it was charming, enchanting, &c., and was counted by the Almighty as an abominable thing. It was no new thing, but came down from Pharaoh's time. See 1st Epistle John, 4th chapter, the pronouns them in the 4th verse and they in the 5th, I understand to refer to spirits in the plural number, and those spirits I understand to be of the demons referred to in 1 Tim. 4, and like those named Rev. 16: 13, that are now with the Kings (Emperors) of Russia and France—"Ye can discern the signs of the times," &c.

A few remarks on our author's boasting of the improvements of the nineteenth century. Will he, or the editor who endorses "Endor's Witch," inform when, by whom, and where "advancing science has demonstrated that all spiritual phenomena are purely natural." Will he attempt again to

prove this baseless assertion, by reference to the advocates of mesmerism, biology, &c.? These we have already shown were among "the unfruitful works of darkness," condemned in Deut. 18: 12, and were undoubtedly taught in the books burned by the early disciples. This subject appears to have been far better understood by Moses, David, Isaiah, Luke, and Paul, and even by Josephus, than by any of our vaunting atheistical writers of this age, notwithstanding its rapid advancement in science. I am aware it is fashionable to ignore the existence of the prince of demons, and to "pervert the right ways of the Lord," both through tradition and "cunningly devised fables;" but I choose, in my belief, to be found among the old fashioned, especially pertaining to the subject of the unseen world. I do not believe the light of human science will ever cause the light that comes "from above" to shine more brightly, than it did in the days of Paul. In this, I am happy to find our author to agree with me; for he admits on page 46, "that all the literature of spiritualism has not added one new thought to the world of mind." And why is this? Because communications between this and the unseen world, is carried on by only those who are declared to be an abomination to the Lord—between subjects of the prince of darkness here on earth, and in *hades*. It is the blind leading the blind—"The light that is in them is darkness," and that darkness like Egypt's from whence it came, can now be felt by all except those whose sentient organs have been paralyzed by its mesmeric influence. If men cannot practice witchcraft or sorcery, why did Paul (Gal. 5: 20,) say it was manifest as one of the sins of his time? Or why did God charge it as one of the prominent sins of the Catholic church, (Rev. 18: 21,) practiced among all nations of the earth? For remember, God no where treats

this sin as pretence only, but as an actual crime. Now, if Satan rejoices at the success of Universalists in persuading men that he does not exist, does not all hadis resound with joy at the success of our author?

But, the writer makes one candid concession. On page 44, he says: "Why do so many of the best, most stable portion of our community refuse to countenance what in this age is called spiritualism, in other ages necromancy, witchcraft," &c.? admitting, evidently through mistake, all I claim, that charming (now called mesmerism, biology, psychology, clairvoyance,) being the introduction to modern spiritualism in all its abhorrent blasphemies, is what God in Deut. 18: 9 to 14, grouped together and declared they each and all were an abomination to Him. But this seems to have frightened him, for he immediately hastens to apologize to the mediums present, or that should read his works. Hear him! He does not wish the young and pretty mediums of the present day to think he would compare them to "Endor's Witch." Oh, no! though they may have as many familiar spirits (demons) as were cast from Mary Magdalene, or as had taken possession of him at Gadara,—he would not so insult them, by placing them in the same category with that "haggard, godless, abandoned" *old woman*; for mark, the Doctor has learned her age, but from what source we are not informed—perhaps he has been dabbling in the art. She had, and possibly may have called up her spirit. But let him speak again,—he says, "they were generally advanced in years—become haggard and godless," and were "wicked women," and were also "familiar with exciting drugs, and their mysterious effects on body and mind." Now, will the Doctor inform us where he found these particulars in the private history of "Endor's Witch," unless he had been ploughing with some

heifer cotemporary with her; for in no part of Bible history is any thing said of her age, or knowledge of medical botany. Neither is there any thing to prove that she might not have been young and pretty, as the prettiest medium that ever listened to the flattery of an author. Indeed, of all the mediums mentioned in Scripture, there is no allusion at all as to age, other than in the case of Mary Magdalene, and the girl that followed Paul and Silas; unless you admit, and which I am ready to, that the seven sons of Sceva (Acts 19: 14,) were mediums. In that case, too, the probabilities are that some of them were young. And here, too, the moral character is, as in the case of Mary Magdalene, referred to; but not so in the case of "Endor's Witch." The Doctor finds fault with spiritualists justifying their system by comparing it to the revelation God has made through "holy men of old,"—and here he shows himself better acquainted with Shakspeare, than with the record God has given. Page 45, he says—"But what communications are thus recorded? Those of angels sent by God on important errands,—*not the spirits of the departed*. But since Christ came and gave the world a perfect revelation, even angels have not been thus employed." Now will the Doctor tell us where we shall find this in God's book. It is not there. "The spirits of the departed" *were sent* on "important errands." The *angel* sent to show to John, on the Isle of Patmos, the things that must shortly be, declares himself to be one of "the prophets." *Moses and Elias were sent* on an "important errand," to Peter, James, and John, on the holy mount. And we have the blessed promise that they will continue "to minister for those who shall be heirs of salvation." Heb. 1: 14.

In conclusion, "If any man speak, let him speak as the oracles of God's" Bible. ORTHOS.

For the N. W. Christian Magazine.

The Eunuch—Who was He?

In the eighth chapter of Acts, we have an account of the conversion of an Ethiopian officer. This is a very interesting case; partly because it clearly sets forth the means which God has appointed for the conversion of all men, and partly on account of the dignity of the personage. He was "high-treasurer" of the queendom of Ethiopia—a person of great authority, having charge of all the money matters of the nation. His very position must have given him great influence throughout the entire land, and enabled him to do much for the introduction of Christianity into that region.

It is said that he was a "colored man," a *negro*. From this circumstance several conclusions are drawn:

1st. That God receives the black man as cordially as the white.

2d. That the first heralds of the gospel acted without respect of persons.

3d. That the eunuch was a pagan. It is supposed that he was born and educated in all the darkness of the heathens. Being a lover of truth, he made extensive research for religious knowledge. For this he was richly rewarded,—he caught one gleam of heavenly light, he heard of the God of the Jew, and oh, how did his heart rejoice! From that hour he was fully resolved on knowing the whole. So, having arranged home affairs, he made a long journey to Jerusalem, where he received the much desired information. While there, he bought, at great cost, a copy of Isaiah. On his way homeward, and while reading the prophet, Philip met him, preached Christ to him, introduced him into Messiah's kingdom, and left him to go on his way rejoicing—

To tell to heathen all around,
"What a dear Savior he had found."

As respects the first and second conclusion, this case would not be deemed of radical importance, since Christ has said, "Preach the gospel to *every creature*," and an inspired person has added, "they did preach *everywhere*." Mark 16: 15, 20. The last conclusion possesses much moral beauty, and well might it prompt us, who know the truth, to more devotion and zeal.

To some minds, however, it may seem defective in one respect, viz: in not being well founded. There are reasons for thinking that the eunuch was not a *pagan*, nor indeed a *negro*, but a *Jew*.

1st. It is *possible* that he was a *Jew*, because at that time there were Jews in "every nation under heaven."

2d. It is *probable* that he was, from his going to Jerusalem "*for to worship*." He did not go there to inquire about that God—to satisfy himself whether that were the true God. He went there "*for to worship*,"—evidently a devotee to that God. The religion of the *Hebrews* was very unpopular among the nations at that time, and was not expected to be cherished by a grandee unless he were a *Jew*. Nor does his being an officer under a Gentile ruler, detract from the probability, since history informs us that Jews did occasionally hold offices of trust in Gentile lands. But,

3d. There is a moral *certainly* that he was a *Jew*. For if not, then he was a Gentile—and if a Gentile, he was the first convert to Christ from the Gentiles; and if the first Gentile convert, then was it Philip who first preached the gospel to the Gentiles—who "opened the kingdom" to them. But this honor, as well as that of "opening the kingdom" to the Jews, was promised to Peter, when Christ said to him, "I will give to thee, the keys of the kingdom of heaven." Peter's opening address to the Jews was made in Jerusalem, on the memorable day of Pentecost; but to the Gentiles,

in Cæsarea, at the house of Cornelius, whither he was sent by the spirit.

For this work a vision prepared Peter,—the spirit sent him. In his address, he intimated that it was a new field of labor. The spirit fell on the Gentiles, in attestation of their acceptance, and to the astonishment of the Jews present; and afterward, Peter was called in question by the Jerusalem Christians for going to the Gentiles—all of which circumstances indicate, that this was the first announcement of the gospel to the Gentiles, the "opening of the kingdom" to them—and these the first Gentile converts.

Now these being the *first*, the eunuch who was converted some time before this, could not have been a Gentile; he must have been a Jew. Again, if not a Jew, then was it Philip, instead of Peter, who "opened the kingdom" to the uncircumcised; in which case, Christ's promise to Peter was not fulfilled. Are we not, then, made morally *certain* that the eunuch was a *Jew*?

Is it asked, "what the difference as to his nationality?" we reply, there is much. A correct understanding of the Bible is of great importance—and in many cases this depends upon a correct understanding of Bible characters, as every one must realize who has attempted to refute the arguments (?) for pardon without obedience, drawn from the cases of the dying thief and the praying publican. Is it not true in the case before us? Supposing the eunuch a Gentile, why was not Peter sent to him instead of Philip? Why was not the spirit poured out on him, instead of on Cornelius? Why were a vision and the spirit's voice necessary, so long after this, to induce Peter to go to the uncircumcised? Why such introductory remarks from Peter? Why were his associates astonished at the spirit's falling on the Gentiles? Why was Peter blamed for going to other people, instead of Philip? Why

was it manifested by the conversion of Cornelius, and not by that of the eunuch, that "God hath also to the Gentiles granted repentance unto life"?

These are some of the queries which, on the above supposition, become difficulties, but which, otherwise, may be easily understood; and which help to set forth the bearings of these two cases of conversion, on some of the important questions of our times. In determining matters of doubt or discussion, Bible facts speak with positiveness. "History is philosophy speaking by example." Yet even here, we need to rightly divide the word of truth. c.

For the N. W. Christian Magazine.

Political Preaching.

BROTHER BOGGS: I have been reading your paper for something near a year; so far, I have not found anything that does not agree with the Bible. But if it did not, and I knew it, inasmuch as your columns are open for investigation, instead of reproaching you I hold it to be my duty, from the teachings of the Bible, to set you right on the subject—and if I neglect or refuse to do so, I hold that I am held accountable in a two-fold sense. First, to God our heavenly Father, for not living up to that he requires of me; second, to you, for not instructing you in the gospel, and setting you right in the premises. When I set out for heaven, I set out on the Bible, and the Bible alone. I, together with the brethren, lived up to it the best we knew; and still as we learned we put to practice. Love, joy, and peace reigned, and fellowship prevailed throughout the entire brotherhood. Then it was that the Christians in our country could live up to the golden rule, do unto all men as they would that they should do unto them; but, alas! it is not so now. When we see men claiming to be Christians, who refuse to take a religious paper or periodical upon the ground

of its not agreeing with their political notions, notwithstanding it is in accordance with the Bible, it causes me to fully appreciate the weight and power of a certain passage of Scripture, found in John, 3d chapter, commencing at the 19th verse, which reads as follows: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." When I see a brother refuse to investigate any points of difference which may arise out of the Bible, I am made to awfully fear that they are couched in the above text.

The great subject of slavery has got up among the brotherhood, and we hear some of the brethren say, well, a certain editor is an abolitionist, and I won't read his paper,—and a certain preacher is preaching politics. And a brother asks them why so—what makes you think so? Because I see in his paper he says, "do unto all men as you would they should do unto you," and I don't like that much, for that is abolitionism; for I am bound to admit that a negro is a man, therefore, it binds me to do to the negro as I would he should do unto me, and I will not take his paper. We hear another brother say, I won't go to hear a certain preacher preach. Why, brother, what in the world is the matter? Oh, he preaches politics. Why, what has he been saying? Why, he takes up the Bible and begins to read, and reads in Romans 12th chapter, 10th verse, "Be kindly affectioned one to another with brotherly love; in honor preferring one another,"—and that passage places a negro equal to me, and I will not go to hear him preach, for he is preaching politics. Worst of all, he

won't quit at that; he turns over to Ephesians 4th chapter, and commences at the first verse, and reads as follows: "I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love;" and so on to the fourth verse, and there he reads, "there is one body, and one Spirit," and that will bring the negro on an equality with me in the church—and it drives me to take one of two grounds, that is that negroes have no souls to save, or that they are just as the whites are, and have equal rights with them, and to that I never will submit, although I know the Bible says so. He don't stop there, he reads from Philippians 2d chapter, 2d, 3d, and 4th verses, "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind; let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves; look not every man on his own things, but every man also on the things of others;" and I won't hear him. My brother, ain't that the Bible? Yes. Well, what is the matter? Why, he is preaching politics. Why so? Because he reads the Bible that places the black man on an equality with the white man. Then he turned over to 1st Peter, 1st chapter, 22d verse, and reads "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently." There he proves positively that I am bound to love a black man with a pure heart fervently, therefore, I will not go to hear him. Did he not preach the Bible? Yes, but he might preach something else, and not preach politics. From there he went to the 2d chapter, 17th verse, and read, "honor all men, love the brotherhood;" there he takes in the

negro. Me honor a negro, love a negro!—never! Is not that the Bible? Yes, but that is preaching politics. From there he went to the 3d chapter, 8th verse, there he read "love as brethren," &c.; then, 5th chapter 5th verse, there he read "be in subjection one to another;" then to Ephesians 5th chapter, 21st verse, he read "submitting yourselves one to another;" From there he went to Galatians 6th chapter, 10th verse, there he read "do good unto all men, especially to the household of faith," and I will not go to hear him, for I believe it right to hold slaves and flog them, and if his preaching is true I cannot do either, for slavery cannot exist in the church. Is it not the Bible? Yes, that cannot be denied; but I will not go to hear him, for he is an abolitionist and he preaches politics. In what way does he preach politics? Why, he reads the Bible, and it places the negro on an equality with the white man in the church; therefore, I don't want to hear him. More anon.

AN HONEST DISCIPLE.

Ladoga, Indiana, Oct. 3, 1857.

For the N. W. Christian Magazine.

Visit to Missouri.

DEAR BROTHER BOGGS: At the time I ordered the *Magazine* sent to Buffalo, Missouri, I was there on a visit. I took great pains to circulate it among the brethren, and also did what I could to get up a subscription list *there*, but all to no purpose. One of the *preaching* brethren told me plainly "they would not go at all," there—they were too *plain* on the slavery question; that they all took the *Review*, &c. I spent nearly seven months in that slavery-cursed State, carefully noticing everything that came in my way with regard to the "peculiar institution."

I had never seen a slave in actual

service, until I stopped in St. Louis. Poor, degraded beings! me thought. I had often heard from people who had been South, that *they* had changed their *opinion* of slavery after going amongst it—meaning for the better. I, too, changed mine. I have a hundred times worse opinion than before—for now I have seen the *tears* and *heard* the groans and cries of the poor, helpless slave mothers. One in particular, I can never forget. She came to me, and *begged me to buy her*. She was owned by a *Christian master*, (!) but he was going to sell her, she said, *because she did not have more children* (!) She told me her husband was a preacher, and that she "hated mightily to be sold way off from him;" said she knew I would be good to "black folks." I had seen her often—she had two little children. I knew her master; he was a member of the *Christian church*. He *did* sell her to a wicked, unprincipled man, a member of the *State Legislature*.

I would gladly have turned slave dealer, and bought every one I saw, and brought them home with me and set them free, where they could enjoy their God-given rights of liberty and the pursuit of happiness.

I embraced every opportunity to talk with those who held slaves, and was told of very many (to me) horrible things, in a careless way—as though it was no matter, because they were nobody but "niggers" who did so and so. Very many were willing to admit slavery to be an evil, but how to get rid of it they knew not. They seemed to understand why the slave States were so far behind the *free* States in point of *improvement*—and more than one acknowledged their wish to be entirely "rid of the whole of them." Though there are comparatively few slaves in the State of Missouri, and that few perhaps better fed and clothed than their brethren in the older States, yet, Heaven knows there is enough of

the *blighting curse* there to call its thunder-bolts of vengeance upon them.

But I am surprised to find myself at the end of the sheet. I should have written before, to acknowledge the receipt of your last *Prospectus* and letter which I received via Missouri.

Your Sister in the Lord, M. C.
Bloomfield, Oct. 26, 1857.

Wayside Sketches—No. 17.

We spent a Lord's Day with the brethren at Auburn. They have a very comfortable meeting-house, some half mile from the Railroad depot, and a very respectable sized congregation. Like most all others that we have visited, they are losing much for want of the right kind of pastoral labors in their midst.

We visited the congregations at Brewerton and Tulley, on our way to the State meeting. At the former place we spoke twice, to moderate sized congregations. We also formed the acquaintance of some very kind brethren. At the latter place we only spoke once, and was sorry to learn that some internal difficulties were impeding the progress of the truth in that vicinity. The brethren, however, have the ability, and we trust the inclination, to do much for the honor of their Savior and the conversion of the community.

The State meeting at Pompey Hill was not numerously attended, owing to the inclemency of the weather; still there was a very respectable representation of the brethren present. The meeting was one of general interest, and a very pleasant one, we judge, to all present. Brother Garretty from Maine, and Brother Horner from this

State, were the principal speakers, although several others participated. One very intelligent young lady confessed faith in the Lord, and was buried with him by baptism into death. Much prejudice was removed from the minds of the community. Pompey Hill is said to be the highest elevation of land in the State. It is 1400 feet above the neighboring town of Syracuse, and 2000 feet above tide water. The surrounding scenery presents a most beautiful landscape. The hills variegated with highly cultivated farms and portions of forest, while in the distance is seen the city of Syracuse and its contiguous lake, with the most perfect distinctness.

Our next station was east of the Hudson river, at the village of Millville. We found a very interesting congregation of Disciples, whom we addressed two evenings on the subject of Christianity. On the second evening, just at the close of the song after prayer, Brother Michael Herrington and Sister Anna M. Allen came into the house and walked up the aisle to the pulpit, where we pronounced a marriage ceremony, and united them in the holy bands of matrimony. After the meeting was dismissed, they received the congratulations of their friends and the congregation dispersed. At this place is located the extensive Augur manufactory of Brother J. H. Allen. Over one hundred thousand dollars worth of augers and bitts were manufactured there during the last year. They are said by good judges to be a very superior article. By the kindness of the proprietor, we are in possession of some beautiful specimens

in the way of "bitts," which we shall at all times be happy to exhibit to persons interested. From the same source we were provided with a good horse and sulky to carry us to Pittstown, where we had an appointment. We discoursed to those who favored us with a hearing two evenings, and spent part of a day with the sisters Sherman, who reside on a very fine farm some three miles distant. They find time to attend to the claims of literature and religion, besides giving their personal attention to the management of the farm and a large dairy. It is a very mistaken idea, that exemption from the actualities of life is necessary to true refinement and high literary attainments. On the contrary, no lady is truly educated unless prepared to make herself useful in whatever situation she may be placed. The present popular system of female education, which teaches our daughters to speak bad French, torment a piano, and at the same time to ignore all the domestic duties that have occupied the attention of their mothers for a lifetime, is, to say the least of it, greatly at fault, and entirely subversive of social happiness.

Our next appointment was at Poestenkill, where we staid over the Lord's Day, and spoke several times to very attentive and respectable audiences. We found some very excellent brethren there, who are disposed to make the necessary sacrifice to support the gospel. We know of no better field of labor for a suitable preacher than the two congregations of Poestenkill and Millville—the two meeting houses being only four miles apart. We also

visited the congregations at West Rupert and West Paulet, in the State of Vermont. At the former place, we spent a Lord's Day. We spoke three times, and also once the evening previous. The congregation appeared to be in a prosperous condition, enjoying the labors of Elder Clayton, who resides in the village. We spoke at Paulet two evenings, but owing to the inclemency of the weather did not have a large hearing. We, however, made the acquaintance of several excellent brethren and sisters.

We spent a part of one day in visiting a very elevated spot, known in that vicinity as the "Hay Stack Mountain." The view from its summit was grand beyond our powers of description. Being an isolated elevation, it afforded a very extended horizon on every side. The north-western landscape was peculiarly beautiful and extended, so much so that the waters of Lake Champlain were distinctly visible, although some *thirty-two* miles distant. We consider it one of the most sublime pages in the volume of Nature, upon which we have ever been permitted to look. Indeed, we were told that very much of the "Green Mountain" scenery is highly picturesque and grand, and it seems as though it could not fail to inspire the hearts of its stalwart sons with exalted views of that God who created not only the towering hills, but the whole earth upon which the human family dwell, as his footstool.

Taking the Hudson River Railroad, we arrived in a few hours in the city of New York. The scenery along the river is exceedingly picturesque. The view by Railroad is of course almost

entirely confined to the opposite side of the river, but is much more perfect than from a boat. The average width of the river is perhaps a mile, but for quite a distance where it is alternately expanded and contracted by the adjacent hills and vales, it resembles very much a continuous chain of lakes. Tide water extends as far up as the city of Albany, which adds greatly to its availability as a navigable stream.

The villages and cities on either bank of the Hudson, as a general thing, present the appearance of thrift and general prosperity. Every variety of manufacturing and handicraft is prosecuted with vigor, thereby creating an internal element of general prosperity. Much attention is also paid to agriculture. The farms and gardens are in a comparatively high state of cultivation, and soil naturally sterile has been made highly productive. Fruit, especially, is grown to a great extent, and with much profit to the grower. We have often been astonished in traveling through the country, to find in many places so little attention paid to the cultivation of fruit. Nothing adds more to the beauty of a country than well arranged and flourishing orchards, and certainly nothing adds more to the health and comfort of a family than an abundant supply of apples, peaches, plums, pears, and the regular rotation of berries in their most approved varieties.

Much interest is usually taken by travelers on the Hudson, in the site of the Military school at West Point. It is, indeed, a romantic and beautiful locality. Nature and art have both combined to give enchantment to the

spot. To us, however, it was a melancholy reflection, that scenery so picturesque should be desecrated by an institution which is at best but a monument to the depravity of our race, and the absence of the benign and peaceful influence of the Christian religion. However scientific may be the mode of warfare, the array of hostile nations against each other must ever be antagonistic to the spirit of Christ, and that brotherly kindness enjoined by the gospel. When the spirit of Christ shall pervade the nations, military schools, with every thing else that pertains to the wholesale slaughter of the human family, will cease to attract the admiration of the world. Then will men beat their swords into plowshares, and their spears into pruning hooks. Nation will not rise against nation, neither will they learn the art of war any more. May God in his mercy hasten that blessed day! J. B.

For the N. W. Christian Magazine.

Jamaica—No. 3.

In March, 1823, Thomas Fowell Buxton brought forward a resolution in the House of Commons, "declaring that slavery was repugnant to the principles of the British Constitution and of the Christian religion, and that it ought to be abolished throughout the British dominions."

Though this motion was rejected, one of a similar but less comprehensive kind, was substituted by Mr. Canning. This was at length adopted, and recommended to the consideration of the Colonial Legislature. It was received with indignation, and treated with the utmost contempt.

The missionaries came in for their share of abuse, being considered as in

league with the A. S. Society—oppressive laws were enacted, and their labors greatly interrupted. In Barbadoes and Demerara, the excitement was carried so far that a Wesleyan chapel was burnt, and a missionary murdered. These extreme measures only served to call the attention of the British public more largely to the subject, and by lectures, the pulpit, and the press, they were so aroused, that petitions poured into both Houses of Parliament in overwhelming numbers.

In 1831, the Colonial Legislature was requested by Lord Goderich to reconsider the dispatches of Earl Bathurst in 1823. This was also spurned by the Legislature, and everywhere in public and private the missionaries and the British Government were denounced, and rebellion threatened against the parent State, with a transfer of their allegiance to America. These things became so public that the negroes became suspicious that the king had granted their freedom, and that their masters were withholding it from them. This led to a resolve on the part of a large number of the negroes in the western parishes of the Island, to test the matter by a refusal to work after the Christmas holidays, except for wages. The missionaries endeavored to undeceive them, and no doubt would have succeeded, had not martial law been immediately proclaimed, and hostilities commenced by the planters. They proceeded to demolish the chapels, and to arraign the missionaries on the slightest pretext, threatening their lives and heaping upon them every manner of abuse. No less than twenty chapels were destroyed, with other property amounting to £30,000. The intentions of the negroes at first were of a pacific character, but some of the more fiery and revengeful proceeded to acts of violence, and, at a time agreed upon, a large number of sugar estates were set on fire, and soon laid in ashes.

After various excesses, in which both the slaves and their masters took part, the excitement was allayed and tranquility restored. Messrs. Knibb and Burchell of the Baptist, and Messrs. Duncan and Barry of the Wesleyan Missionary Society, sailed shortly after for England, and aided in arousing the people to the great question of emancipation, so that all ameliorative measures were lost sight of.

On the 14th May, 1833, Lord Stanley, Secretary for the Colonies, brought the matter fully before the Reformed Parliament. The result was the adoption of an apprenticeship system, for a period of twelve years, afterwards reduced to six years, with a compensation of £20,000,000 sterling, or nearly \$100,000,000, as indemnity to the planters. The following is the substance of the Act passed by Parliament: "Be it enacted, that all and every the persons who, on the 1st day of August, 1834, shall be holden in slavery within any such British colony as aforesaid, shall, upon and from and after the said 1st day of August, 1834, become and be to all intents and purposes, free, and shall be absolutely and forever manumitted, and that the children thereafter born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the date aforesaid, slavery shall be and is hereby utterly and forever abolished, and declared unlawful throughout the British colonies, plantations, and possessions abroad."

By this act, the right to sell the negro as a chattel was taken away. He was allowed to call his wife and children his own—his evidence was received in open court—punishment was taken out of the hand of the master—hours of labor fixed, and delinquency punished by law. This system, however, did not succeed satisfactorily to either party, and petitions were sent in by the colonists themselves for a

full emancipation act, to take effect on the 1st of August, 1838. On that day, 800,000 slaves received the boon of unconditional, unrestricted liberty, saving such restrictions as are put upon men everywhere under wholesome law. Of these, 300,000 belonged to the Island of Jamaica.

On the evening of the 31st July, preceding the great day of freedom, the people were called together in their respective places of worship, and addressed by their ministers and others on the duties and responsibilities about to devolve on them, and advice given them by which to regulate their future conduct. These addresses were interspersed with thanksgiving and songs of praise, and in many instances they continued together till break of day.

At the Baptist chapel in Falmouth, where thousands were assembled, there was a coffin prepared, into which were placed handcuffs, yokes, chains, whips, and other accompaniments of slavery, and when the clock struck 12, it was announced that at that moment slavery had expired—the people were free. The coffin was then closed, and borne away on the shoulders of the late slaves, and buried with all due ceremony.

With the exception of the natural demonstrations of joy and gladness, all passed off quietly, and on the following week the people were ready to treat with their late masters for employment upon the plantation as paid laborers. In some instances, there was some difficulty in settling the rate of labor, and the number of hours per day. The people were willing to abide by the terms fixed during the apprenticeship, while there was on the part of the planter an effort to reduce the wages or increase the number of hours. This was soon amicably adjusted, and all went on quietly. As to retaliation, or a desire to take advantage of their new situation to the injury of the planter, I have never heard of the first instance during the seventeen years of my resi-

dence in the Island, commencing within three months after full emancipation. All predictions and apprehensions on this score, have had ample time for solution, and alarmists may reasonably breathe freely after the lapse of nearly a score of years. There are other important points to be considered, which must be deferred till our next.

For the N. W. Christian Magazine.

Reply to V.'s Arguments on setting apart Church Officers.—No. 3.

In the present article, we will *first* examine Brother V.'s third article; and in the *second* place, we will notice his reply to our first article.

I. After looking carefully over the article now under consideration, we find that it contains simply the following items:

1. He labors to show the *time when* the imposition of hands was first introduced into the church.

2. He labors to show the object or design of its introduction into the church.

3. He introduces the case of the house of Stephanas ministering to the saints.

These items constitute the sum total of the labors of our Brother, so far as argument is concerned, in the entire article now under consideration—and we will now proceed to examine them.

1. Upon this item—the *time when* the imposition of hands was first introduced into the church—our Bro. says: "We find it was *first* introduced about two hundred, or two hundred and fifty years after the crucifixion of Christ." Again, he says: "Cyprian, Bishop of Carthage, lived about this time, two hundred and fifty years after the death of Christ." And again, he says: "Thus it is seen, that the imposition of hands was *first* introduced into the *Christian church* as a rite or religious ceremony, *above* two hundred years after the death of Christ."

Our Brother has thus permanently fixed the *time* that the laying on of hands was *first* introduced into the church, in the work of "setting apart" church officers, to be about the middle or near the close of the *third* century. This, our readers will bear in mind!

But by following him a little further, we find that he takes quite a different position. He informs us, that "Tertullian was born about one hundred years after the *birth* of Christ;" and then he says: "Tertullian was himself a stickler for the laying on of hands, and does (did) every thing in his power to leave the most invulnerable reasons upon record for its *perpetuity in the church*." Singular mood of argumentation this!

He labors first, to permanently fix the time that the imposition of hands was *first* introduced into the church as a religious rite, to be, at least, two hundred and fifty, if not two hundred and eighty-three years after the death of Christ; and then he tells us, that "Tertullian was born about one hundred years after the birth of Christ;" and that "he was himself a stickler for the laying on of hands, and did every thing in his power to perpetuate it *in the church*." Now, if this does not go to prove that Brother V. is in trouble, and that he can find no proof to sustain his negative claim, then we are much mistaken.

If, indeed, he is correct in saying that the imposition of hands was "*first* introduced into the church," about the middle or near the close of the *third* century, then he certainly cannot be correct in saying that Tertullian was a "stickler for it," and labored to "perpetuate it in the church" in the *second* century. And if he is correct in showing, that it *was* in the church in the *second* century, (and this is correct,) then he *cannot* be correct in saying, "that it was *first* introduced into the church" about the middle, or near the close of the *third* century.

Thus, it is clearly seen, that our Brother has got into trouble again; but, if we were to say that he has crossed his own track again, he would, perhaps, complain of being treated discourteously. It is, however, easily seen that he has made a failure on this item; and, that, if his labors go to prove anything, they go to prove that the laying on of hands was practiced in the church, as a religious rite, in the early days of Christianity. And not only so, but that Tertullian, one of the Latin writers of the *second* century, and a member of the church, stood firmly for it, and done all in his power to perpetuate it in the church.

2. Upon this item—the object or design of the laying on of hands—our Brother says: "The reason was, that the bishops were successors of the apostles; and that by the imposition of hands, *this apostolic succession was to be conferred and kept up*." To sustain this assumption, our Brother says: "Thus we find (King) in his history of the church, saying, 'when a parish or bishopric was vacant through the death of the incumbent, all the members of the parish, both clergy and laity, met together to choose a successor.'" He then informs us, that "Cyprian mentions some bishops who went to a city called Capse to install a bishop, whither when they came, they took the bishop elect, and in the presence of the flock installed him bishop of that church, by the imposition of hands."

Now, does this prove that Brother V.'s assertion is correct? Does it prove that bishops were regarded as *successors of the apostles*? Or does it contain one particle of evidence to prove, that *apostolic succession* was conferred and kept up by the imposition of hands? It certainly does not. And it does not show that such was the design and practice of the ancients, in any degree whatever.

Our Brother is laboring to show, that the laying on of hands, in "setting

apart" church officers, is unscriptural, and that its introduction into the church was designed to confer and keep up *apostolic succession*, and he quotes these writers to prove it. But our readers will observe that these writers, in the extracts given, *say no such things*. And their language cannot, without a gross violation of the laws of language, be construed to *mean* any such things. King's language is, "that when a parish or bishopric was vacant through the death of the incumbent, *all* the members of the parish met to choose a successor." Can this language be lawfully construed to *mean*, that they met to choose a *successor to an apostle*? No, verily! The most superficial reader, upon a moment's reflection, can see that this is not the true meaning of the language. But the true meaning is, that *all* the members of the parish met to choose a *successor to the bishop*, that was removed by death, and *not* a successor to an apostle.

The language of Cyprian is equally plain. He shows, that after a *bishop* was chosen or elected by the whole church, then *he* was installed, or "set apart" by the imposition of hands.

We have now shown, that Brother V. has made a failure on this item; and, that, if he has proved anything by going to church history, he has proved precisely the reverse of what he is laboring to prove.

3. Upon this third item—the house of Stephanas ministering to the saints—our Brother says: "Another proof that this ceremony was not regarded in the lifetime of the apostles, may be fairly drawn from the fact, that the house of Stephanas volunteered to the work of ministering to the saints; and that this was regarded as a *valid* ministry of the word, is evident by the apostle Paul 1st Cor. 16: 15, commanding the church to submit themselves to such."

It is seen by the foregoing, that Brother V.'s position is, that the house

of Stephanas, ministering to the saints, constitutes a *valid ministry of the word*. And he also labors to show, that such ministers were "set apart" precisely in the same way that officers of the church were "set apart" to office, in the lifetime of the apostles. Now, if he is correct in this, then he has certainly put an everlasting veto upon his own position. And not only so, but he has done much to establish the truth of the doctrine of the laying on of hands in "setting apart" church officers.

Paul and Barnabas were *valid ministers of the word*, and operated during the lifetime of the apostles; and it is easily seen, by reference to Acts 13: 3, that they were "set apart" by "fasting, prayer, and the *laying on of hands*." Timothy was certainly a *valid* minister of the word, and operated, too, in the lifetime of the apostles; and it is easily seen, by reference to 1 Tim. 4: 14, that *he* was "set apart" by the "laying on of the hands of the presbytery."

The "*seven*" were certainly *valid ministers*, for they ministered to the saints at Jerusalem, as did the house of Stephanas to the church at Corinth; and it is easily seen, by reference to Acts 6: 6, that they were "set apart" by "prayer," and the *imposition of hands*. Our Brother can now see, that he has made a total failure in the article now under consideration.

II. We come now to offer some remarks upon Brother V.'s reply to our first article. It contains the following items:

1. It is alleged, that we are liable to a severe criticism for making a grammatical blunder, in the use we made of the language of the 23d verse of the 14th chapter of Acts.

2. It is also alleged, that we are almost inexcusable for making a mark, signifying that our good Brother had crossed his own track.

3. It is most unequivocally asserted, that the "*seven*" were not deacons.

4. There are some questions propounded for us to answer.

We will now offer some brief remarks upon the foregoing items.

1. Upon this item, our Brother says: "Any one that is half grown in knowledge of the laws which govern the English language, will tell *us*, that the personal pronoun *them* does not personate elders in the text, (Acts 14: 23,) but the infant churches or brethren." This is a kind of *thrust* at us; but still it may be true, that persons *half grown* in knowledge of the laws of the English language would tell us so, but persons *fully grown* in knowledge of the laws which govern the English and Greek languages, certainly will talk differently. They will tell Brother V. that *his* manner of applying the language of this text, *cannot* be correct. They will tell *him*, that the laws governing the languages will forever forbid that a pronoun of *plural* number be used, to personate an antecedent noun of *singular* number; and that a pronoun of *common gender*, cannot be properly used to personate a noun of *feminine* or *neuter* gender. Now, that our Brother has done this, in the use *he* made of the language of this text, in trying to show that we were wrong, he certainly cannot deny. In the sentence, "And when they had ordained them elders in every church," the noun *church* is *singular* number, and the pronoun *them* that follows is *plural* number. The noun *church* must be either *feminine* or *neuter* gender, and the pronoun *them* that follows, is *common* gender. How would it sound to say, *them church*? Now all can see, that Brother V.'s use of the language of this text cannot be correct. He tells us, that we are "liable to a severe criticism;" but he says, "he will not lay hold of such things at the expense of any one." Now all we have to say to this, is, that if Brother V. will an-

alyze the passage, and show, by the laws governing the language, that he is correct, then we will bear the expense of losing the use of this passage in this discussion.

2. Upon this item—the mark we made to show that Brother V. had crossed his own track—we have this to say: If our readers will turn back and examine his first article, and our reply, and do not decide that we fully and fairly made out the case, then we are much mistaken. And if *we* were to write a series of controvertial articles, we would indeed expect, if we run across our own track, that some one would tell us of it.

3. Our Brother unequivocally declares, that the "*seven*" were *not* deacons. Now, if he will give proof to sustain this assertion, he will confer a great favor upon many honest inquirers after truth; but if he fails to do this, then it will follow that he is mistaken, and that we are correct in showing that they were deacons.

4. This item will come in order in our next, and for the want of space in this, we will lay it over.

Having learned since this discussion commenced, that our opponent is a good Brother, and not an enemy, we will try to treat him kindly, and search diligently for the truth.

THOMAS WILEY.

From the Gospel Advocate.

Revelations and Miracles New and Old.

The great conflict of this age, is between *new* and *old* revelations and miracles.

1. *Natural religionists* contend for new revelations from internal and external nature, as evidences of the *progressive* tendency of human nature in this fast age. Newman, Parker, and others belong to this school. These new revelations, they imagine, frequently come in conflict with Bible

revelations, and, hence, the old are set aside to make room for the new!

2. "*Spiritualists*" have added a new chapter to the bible of natural religion. The appropriate teaching of this chapter is *ghostology*. They not only contend for the internal and external revelations of nature, but also for new revelations from the ghosts of the dead. These new ghost revelations often, as they suppose, contradict the Bible, and, therefore, they are driven to the necessity of attributing its supposed errors to the mistakes of the old-time spirits, in or out of the flesh!

3. *Mahommedans, Mormons, Shakers, etc.*, profess to have real *bona fide* new revelations from the Spirit of God. They of course have but little, if any, regard for the Bible, supposing the new to be better than the old!

4. *Catholics* believe in the *infallibility* of the Pope and Romish Church. As there can be no infallibility without inspiration, they, consequently, are new revelationists, and hence the many ridiculous signs and wonders of Romanism!

5. Many *Protestants*, though they still say "the Bible alone is the religion of Protestants," yet, in effect, believe in new revelations, and, in some degree at least, repudiate the Bible!

1. All *Calvinists* who contend for the *special* influence of the Spirit in order to save the elect by partial grace, are virtually new revelationists. They also teach regeneration *before* faith. Now, if the Spirit does something for the Calvinistic elect which he refuses to do for others, by which they are regenerated and convinced of their election, that something is effected through the Bible as the means, or without the Bible. If through the Bible, then some new *idea* to make it special must be added, or it would be divine influence without an idea! If without the Bible, then there must be a new revelation, or it would still be divine influence

without an idea! If through the *Bible idea*, then the reprobates may be saved as well as the elect, as that idea is *common* to all. But the notion of regeneration before faith, amounts to regeneration without an idea new or old!

2. *Arminianism*, in reference to divine influence, is only a modification of Calvinism. Arminians as well as Calvinists contend for an influence of the Spirit preceding the word. The former extend it to *all*, the latter confine it to their *elect*. Hence Methodists and others, by perverting a few Scriptures, can prove that all men, whether in Christian or Pagan lands, Bible or no Bible, are the subjects of the "irresistible *converting* influence of the Spirit." Now if this influence is without the Bible idea, it involves a new revelation, otherwise it is a conviction of sin, righteousness, and judgment without an idea!

3. But we have some *Baptists*, and perhaps some *Disciples*, who are great advocates for the *word*, as they suppose, who, nevertheless, seem to supersede it by their strange views of spiritual influence. They speak of a "miracle or influence over and above and independent of the word," and not connected with it! Now if it is independent of the word, it must be without the Bible idea, and if so, it implies a new revelation, or else it must be spiritual influence without an idea! This view is only a modification of Calvinism!

What then is the conclusion of the matter? Is it not the following:

1. *Spiritual influence in and through the Bible idea of Christ.*

2. *Spiritual influence in and through the Christ idea of a new revelation!*

3. *Or spiritual influence without the Christ or any other idea!*

Is it not philosophically and absolutely *impossible* for the Father, Son, or Spirit, angels, saints, or sinners, to think, will, feel, say, or do any thing,

in reference to Christianity, by divine influence, without the Christian idea?

Now if neither divine, angelic, nor human nature can have any Christian feeling by spiritual influence without the Christian idea, of what use is such an influence in heaven or earth? It never has, never will, and never can do any good to preach it, write it, or pray for it. Suppose we send a thousand missionaries into the Pagan world to preach and pray for spiritual influences, with instructions to carefully conceal the Christian idea from the heathen mind. How many disciples to Christ would they make?

In all nature "*God makes to grow*" through certain *means*, on certain *conditions*. So, in all grace, the *Spirit* converts through the *word* on condition of *faith* and *obedience*.

If God is not as good in grace as in nature, Christianity is unworthy of God and not adapted to man. But Christianity is the climax of infinite love and wisdom, and, consequently, so intelligible, so credible, and practicable, that thousands, in the apostolic age, became Christians the first time they heard the gospel. And doubtless it would be so now, were it not for the skeptical influence of *sectarianism*, and the everlasting controversy about the *wordless*, *idealess*, and *senseless* influence of Spirit.

The cold-hearted speculation of Calvinism, involves thousands in doubt whether God ever had any love for them. The Hopkinsian modification involves thousands more in doubt, whether the Spirit will ever make them willing by regeneration without faith. The almost innumerable hair-splittings of the self-styled orthodox and evangelicals about word and spirit, faith in facts, the power of Christ, historic faith, etc., so bewilder the great mass of the people, that they are afraid to use the means and comply with the conditions of salvation, lest they should make some awful mistake.

Last, and worst of all, is the raging, conflicting, and antipodal sectarianism of the so-called Christian world, which, perhaps, is driving more along the broad, dark road of infidelity to destruction, than it guides into the straight and narrow way of life. No wonder conversions are now like angels visits, "few and far between."

We need a new declaration of independence in religion as well as politics. A declaration that will ignore all the speculations and traditions of *Protestants* as well as *Romanists*, and bring us back to the simplicity of Christ and the apostles. This declaration, thank the Lord, has been made. If we adhere to it we are safe, but if we depart from it we are at sea again, tossed and driven with every wind of doctrine, and who can divine where our bark will land?

The Lord grant we may preach "*the word*," and faithfully contend for "*the faith*" formerly delivered to the saints!

J. J. TROTT.

Salem, Sept. 4, 1857.

For the N. W. Christian Magazine.

The Good Combat.

"*They do it to obtain a corruptible crown; but we an incorruptible.*"—1 Cor. 9: 25.

Kind reader, go in imagination to the public arena of the ancients. Look at those two men, stripped to the skin, confronting each other face to face. They have been in training weeks and months. Strangers to the pleasures of ease and sweets of luxury, they have been on foot every day by the dawn. Every trial which could develop their muscular powers, and add to their strength, has been endured. Those athletes are met to contend for the prize. Sinewy and iron forms are disrobed, foot touches foot, eyes watch eyes. The signal is given. Blows fall thick as hail—they roll upon the ground—emerge from a cloud of dust—

continue to fight, till one, planting a tremendous stroke on the head of his antagonist, stands alone in the arena—and amid applauses that rend the sky, and echo among the distant hills, holds the field.

Paul now steps forward, and addressing Christians, says, So fight; so win. "They do it to obtain a corruptible crown, but we an incorruptible."

Paul uses this figure, to illustrate the energies and activities of the Christian life. A more appropriate one could not have been chosen. It contains a volume of meaning, both to the believer and unbeliever. This should often be presented to the eye of the Christian, and to his dormant mind. Our country is a public arena. The Christian may be benefitted by imitating the energies of its actors. Men and even Christians are striving for crowns, corruptible crowns—crowns of gold. The morning dawn and evening shade, finds them on duty. Energies worthy of a more noble cause, are spent. They fight—they win, they have their reward.

While many of these crowns are crumbling down—business men failing, banks closing, and hard times are upon us—why should not the Christian, with Bible in hand, step upon the stage and offer the crown incorruptible, undefiled, and that fades not away? This is the only one worthy of man—the one glowing with immortality, life, love, joy, and peace—one more glorious than those sparkling with the gems and diamonds of earth.

The world may now behold the instability of human affairs.

The farmer may well afford to leave his hoe, and plow, and sickle, bright with use, and take down the dusty Bible, brighten up the rusty mind, the faint hopes of heaven, the expectations of an immortal crown. Well may the mechanic, deprived of employment, turn to God's book and find models after which he may pattern, even in

hard times, and build himself a character like that of Jesus Christ. Well may the lawyer, with much employment but little pay, enter the church and study God's law, plead the cause of the Messiah, win souls from death, and by so doing obtain the incorruptible crown—pay which is far better than the due bills of clients, or the gold of California. Better, indeed, would it be for those miserly ones who spend sleepless nights brooding over their yellow treasures of earth, to obtain treasures where moth does not corrupt, where thieves do not steal, and where the weary soul may rest.

Are the brethren asleep to the interests of the Master? Listen to Paul, as he speaks of the combatants in the ancient games. If for a moment one looked upon father, mother, or sister, his antagonist smote him to the ground.

It is so now. The devil is on guard, seeking an opportunity to restrain and bind down all Christian influences, with chains forged from error. He stands at the door of the house of God, ready to fell and drag away the humble unsuspecting Christians. There are churches on the "Reserve," closed and going to decay—congregations dead and dying—their lights are extinguished, they have no oil in their lamps—sinners are not saved—all because Christians do not listen to the instruction given in the Bible. The devil has lead them upon the lofty church spires, and showed them the beauties of wealth, and honor, and of a cultivated mind. Amid such scenes, God has been forgotten—heaven rejected, the heart neglected—Barabbas has been chosen instead of Christ. Thank God, *all* are not spiritually dead, but are like the city set upon a hill and cannot be hid. Hiram congregation is one of this class. The Eclectic Institute, in connection with the church, are exerting a lasting influence. Young men are deserting the devil's church, and joining themselves

to Christ, nearly every week. There are few counties in Ohio that will not be benefitted by teachers from the Eclectic, this winter. They go forth with intellects bright, and hearts fired with the love of the truth. Good must be done by them for the world and religion. They and all other active Christians, will obtain the incorruptible crown—immortal life. Nothing else abides. Not our parents—the arms that once embraced us are mouldering in the grave, and on the lips that taught us knowledge the dust of death lies thick—our health will not abide; but there is a griefless, graveless land, where “the inhabitant never says that he is sick;” faith lifts her eye to heaven, and seeks it yonder—not here. Wealth will not abide; and beautifully did one who remembered its uncertainty say, “Riches take to themselves wings and flee away; and I think best to clip them.” The youth will not abide; the earth sounds hollow to the foot—it is so full of graves. Ah! how few gardens are there where death has not left his foot prints, when he came to steal away some of our sweet flowers. Few are the trees standing upon this earth, from which he has not lopped off some goodly boughs. Many are now standing bleak and branchless. And oh, how blessed for the father who has laid the last survivor in the dust, and returns from that saddest funeral to find God waiting for him in his desolate home. God will help him fight. If successful, he will give him and all the faithful in the Lord an incorruptible crown. A. WILCOX.

Hiram, Ohio, Nov. 17, 1857.

A HARD CASE. A colored sister, who makes a living by washing and ironing, had saved from her hard earnings nearly four hundred dollars, which she had deposited in the Life and Trust Company Bank for safe keeping. By the recent failure of that institution, she has lost it all!

For the N. W. Christian Magazine.

Jamaica—No. 4.

We have now traced the history of Jamaica down to the period, when all the privileges and responsibilities of manhood were granted to the slave population of that Isle. The question—how have they improved the one and sustained the other?—is an important one, and ought to be fairly and impartially answered. From this period, I may be permitted to draw largely from my own observation and personal knowledge, having been a permanent resident of the Island since October, 1838, till June, 1857.

The fact is undeniable, that there has been a falling off in the exports of the country. There has been less sugar, coffee, and pimento, annually exported, since emancipation than before. Let other facts be stated also, and let them have their due weight. There were some so filled with the idea that things would go badly after slavery should cease, that they offered their estates for a very low figure. This was an inducement to others, who knew little of cultivation, to make large purchases, and in many instances resulted in a failure. There were some also who took advantage of the fears of proprietors in England, who had acted as overseers and attorneys, and allowed the estates to be thrown up, or partially so, making the crops much shorter than usual for one or two seasons, so that the owners were induced either to lease or sell—these same overseers becoming eventually the lessees or purchasers. Another cause of the failure of the crops was a succession of drouths, shortly after emancipation. In 1846, the protective tariff on foreign sugars was removed by the British Parliament, and consequently a stimulus given to the slave trade on the part of Cuba and the Brazils, which greatly affected the Colonies. In 1850-'51, the cholera raged in a most fearful

manner, taking off not less than thirty to forty thousand of the laboring population. This was followed by the small pox, and a repetition of the visitation by cholera two years later, sweeping away some fifteen to twenty thousand more. Thus a havoc has been made in the productive power of the Island, that no system of immigration or improvements in machinery can remedy for some length of time.

In addition to the foregoing, there were necessarily some changes incident to the establishing of such a new and important political and social state of things, which affected considerably the agricultural interests of the Island. The government, the missionary societies, and all who took an interest in the newly emancipated, encouraged them to attend to the education of themselves and children, and large numbers of those who were once very useful in the field were withdrawn and placed in the schools, while there was a disposition on the part of many still older to devote a portion of their time to their mental culture. Where it was practicable, the people rented or purchased ground to cultivate on their own account, choosing in many instances to raise the fruits and provisions for the home market, to laboring on the estates. The idea of having homes of their own was a pleasant one to many, and the air of independence which it gave undoubtedly had its charms. The result of all these things has been a depression in the agricultural interests of the large proprietors of the soil, and a great falling off in the exports of the country. The former owners of the slaves have certainly suffered in their pecuniary affairs, but other causes than the simple act of emancipation, or of a want of disposition to labor, on the part of the emancipated, have operated to a very large extent.

As twelve-thirteenths of the population of Jamaica are of the colored

race, and 300,000 of the 450,000 inhabitants were slaves, it is a question of some importance—"What has been the result of emancipation as it regards the welfare of the masses?" On this point, we shall adduce a number of facts. During the existence of slavery, the rite of marriage was rarely celebrated. A married overseer or book-keeper could not get employment, and young men were deterred from entering into the marriage relation, as to do so would have cost them their situation. Universal concubinage was the result, and there was a promiscuous herding of the estates people, with as little moral restraint as one may suppose to exist among the lower orders of creation. As soon as slavery was abolished, multitudes chose their companions for life. The churches and chapels were thronged with people of all classes and shades of color, plighting their faith at hymen's altar. A law was passed legitimatizing the offspring of those who would enter into the married state within a certain period, and many of the planting community availed themselves of the opportunity thus offered to redeem their children from the disgrace in which they were involved. Multitudes were thus saved from a wretched, wandering, homeless state, gathered into families, where at least there is an opportunity for cultivating the tenderest natural ties. In general, this relation has been held sacred, and where it is otherwise, the public sentiment is decidedly manifested in opposition to its violation. Religious teachers find still much to contend with among the people on this score, but far less than might have been anticipated when the total disregard and apparent want of all moral restraint, that so recently prevailed on this subject, is taken into the account.

The schools have generally been thronged with the children of the peasantry, though in most instances a

weekly fee has been required for each scholar. In every portion of the country where schools have been opened, may be found those who have a fair knowledge of the rudiments of an education. From these schools—usually under the superintendence of missionaries—have been selected a large number who have enjoyed the advantages of the Normal Institution located at Kingston, and have been fitted for teachers. Many of the best common schools are now taught by native teachers. In every department of science, literature, and art—in all the learned professions—in every branch of business, may be found those who honor their calling—of the colored race. To a large extent, the people have possessed themselves of homes of their own—are landholders to a greater or less amount, are consequently tax payers, and are thus meeting the responsibilities, as well as enjoying the privileges of citizenship. It is not pretended that there are none who are regardless of these things, or even a larger proportion than among those whose advantages have been of a different order. All that can be expected is that there will be evidences of progress, and these are very satisfactory. Petty crimes are frequent in the cities and large towns, but property is as secure there as in any places of the same size in any country, and in the rural districts, where schools and religious supervision and instruction are enjoyed, thefts are exceeding rare.

Strangers just touching at Kingston and tarrying but a few days, would no doubt get an unfavorable impression in regard to the colored population, but those who have sojourned in the Island for a season, and visited the rural districts, have generally received the impression that a more comfortable or happy peasantry cannot be found in any country.

J. O. BEARDSLEE.

For the N. W. Christian Magazine.

Letter from Elder Hartzell.

THE EDITOR OF THE AGE—REJECTED ARTICLE—
JAMAICA MISSION—MAGAZINE, &c.

BROTHER BOGGS: Permit me to say a few words to your worthy patrons.

Brethren and Friends: The *North-Western Christian Magazine* is now in its fourth volume, and you have sustained it up to this time. When this Magazine was ushered into life, some said it will not live one, others said it will not live twice one year. I said, probably it will not; but I did not say, peradventure, it will be so from the meanness of its appearance, or the unworthiness of its prospectus. But, knowing that these prophets—more in number than the prophets of Ahab and Jezebel—would use their influence to have their predictions verified, for the credit of these seers and yet more, depended upon the accomplishment of their inspirations. But in despite of all their interests and efforts, the Magazine has lived almost four times one year. One thing is then demonstrated, namely, that its enemies cannot kill it, or circumscribe its circulation or its usefulness, but its friends and patrons may. The enemies of a good cause are powerless, so long as its friends are faithful. But, we would not be understood to say or even insinuate, that the friends of this most invaluable Magazine are not reliable. Nay, my appeal to you is prompted by other considerations. First. But few of our brethren are opposed to slavery from correct moral principle, while many are fighting the slave power as political partizans. These seek *only* to glorify themselves and party, by preventing the extension of slavery. These almost to a man, are opposed to the pulpit and religious press having anything to say upon the subject. Those only who look upon the moral aspects of the subject as paramount to all its other bearings, will support this paper. The only periodical among the many

owned by our brotherhood, that has the moral courage to advocate its own sentiments, and the magnanimity to invite its opponents to its columns. There are then three parties among us, from whom the Magazine receives no support—the pro-slavery, the apologizing, and the political *non-extension* abolitionists; these all agree that the ministry and religious press *should not be allowed to agitate the question of slavery*. This leaves but a remnant to furnish and circulate moral anti-slavery information; but a few to take away the reproach from the ostensible object of our labors, and pleadings for apostolic, primitive Christianity. But, brethren, a zeal worthy of the enterprise to support a monthly which has among its several designs the fearless advocacy of “universal liberty,” will secure a sufficient support for this eminently useful and much needed periodical. The signs of the times among us, as a religious body, are quite suggestive. Our liberties are in a state of jeopardy. When such articles as those written for the “Christian Age,” by Brother J. O. Beardslee, are honored with a place *under* the editor’s table, it means something. When the rights of one who stands before the brethren as the nominee for an important foreign mission are proscribed, it is time to stop and think. For the editor of the “Christian Age” to withhold said articles, was doubtless a piece of commendable policy. Neither do we censure the editor for this. But we do chide him for selling both himself and his paper for pro-slavery gold. To serve slaveholders, negatively; if not to be their oracle, at least to say nothing that might give the least offence to his masters. What is there in these contributions, written primarily for the columns of the “Christian Age,” that should have consigned them to silence and to death? Why should the past history and present condition of that field of missionary labor, to which the

writer has been appointed, be an unsuitable matter for the so-styled “Christian Age”? Brother Beardslee’s means of correct information, (having himself spent seventeen years in this Island as a missionary,) have enabled him to give the most reliable information concerning the social and religious condition of the inhabitants of Jamaica. Not to say something upon these subjects to the brotherhood previous to his entering upon the work assigned him, would be unjustifiable neglect. His intended contributions to the “Christian Age,” are what we had a right to expect from him. Why, then, did the editor of the “Age” refuse to discharge this two-fold obligation to Brother Beardslee and his numerous readers? In Jamaica, No. 2, as published in the “North-Western Christian Magazine,” November No., you have the answer to this question. The last two paragraphs contain the objectionable matter. 1st. The condition of the enslaved during the prevalence of slavery in the Island, by a missionary. In this extract, we have a description of slavery. With one or two exceptions, this is but a veritable description of American slavery. 2d. The men who first moved the abolition of West India slavery—the progress and final results of this movement, to be given in the next article—to have published this, would have given offence to the friends of American slavery. This would have been disastrous to the circulation of the “Age.” What now? Of the two evils, choose the least. Better to offer an indignity to the writer of said articles, and defraud all the patrons and readers of the “Age” who may favor the abolition of American slavery, than jeopardise my popularity with slaveholders and their *allies*.

Brethren, we have not alluded to this partiality and want of Christian magnanimity, because we have any unkind feelings towards Brother Franklin. But as we have in this instance,

a fair representation of all our editors save one, we thought it might serve to call our attention to our true position as it respects our means of information on all questions involving the rights of humanity, and the purity of the church.

But for the "North-Western Christian Magazine," those rejected articles never would have appeared. And when called upon to contribute for the Jamaica Mission, our offering would have been measurably the dictate of blind devotion. When the *gag* is presented to some in order to please others, by keeping silence on a subject that will not bear the light, then is the bond of peace broken, and despotism usurps the place of Christian liberty. Our duty, then, is plain in this case. If we would not have the religious press, this mighty engine for forming and moulding the moral sentiment of society, wholly under the influence and control of the slave power, we must sustain the "North-Western Christian Magazine." In the present crisis, brethren, this is a debt due to justice. And we cannot neglect this duty, without damage to ourselves and the cause of our common Christianity. And, second, another reason of this appeal is the present *hard times*. Times that try men's pockets generally try men's souls, and Christian liberality is restrained over much. But we should remember that these hard times, like the atmosphere, is pressing on all sides and on all persons; but especially upon those who have to live and support their business by voluntary public patronage. Brethren, do we in the present strait remember Brother Boggs as we should, while he is spending his time, and devoting all his energies, for our Christian edification in things general, and pleading the rights of the oppressed and down-trodden poor in particular.

The editor of the "Magazine" has been modest in his demands. He has

not troubled his readers with solicitations and *duns*, as others have. He has submitted the final results of his benevolent efforts to the friends of God and humanity, without any special pleading on his behalf. Now, I ask in the name of the Lord, can we do less than bear the burden with him? I ask again, in behalf of the four millions of down-trodden slaves who have but few helpers, and the mass of our brethren who are most lamentably ignorant, most cruelly cold-hearted, with reference to the rights and wrongs of the colored man, can we withhold our hearty co-operation and be guiltless?

Brother Boggs brought out a much larger issue at the commencement of the current volume, than hitherto. We have recently been informed, and that rather incidentally, that there are five hundred copies yet remaining in his office. These are a dead investment, until called for. They enlighten no one, until read. Are there not, then, five hundred amongst the present patrons, who will immediately call out these copies and send them forth on their destined mission? How small this effort and sacrifice when thus distributed, but how important in its results. There are brethren in this immediate vicinity, who are paying for six copies and sending them forth to bless and enlighten some friends and relatives. If, then, five hundred of the present subscribers will each pay for one additional copy, this work will be done. Or, if each will gain one new subscriber, this good work will be done. I propose, then, that I will within one month from this date, obtain two new subscribers, or I will pay for two extra copies and have them ordered to some persons who may read and profit. Who will do likewise? I confidently believe, brethren and friends, that you will even do more than suggested.

J. HARTZELL.

Davenport, Nov. 28, 1857.

Editor's Table.

BIBLE VINDICATED. We are sorry to say that we have been compelled to postpone the publication of this valuable work, on account of the general pressure in the money market. We intend, however, to get it out just as soon as the state of our finances will warrant the undertaking.

CHRISTMAS PRESENTS. We hope each, and every one of our present subscribers, will send us one new subscriber and *one dollar*, between now and Christmas. A very good way is just to send the money, and the name of some friend you would like to have read the *Magazine*.

OUR BACK DUES. Several brethren, who sent us large clubs at the commencement of this volume, have not yet sent us the money; quite a number of those whose subscriptions expire with the present number, have not yet sent us the pay; and there are several who owe us for one or more of the previous volumes. To all such we beg leave to say, there has never been a time when we stood as much in need of the money as at the present. Brethren, will you not send it on immediately!

PANORAMA OF THE NEW TESTAMENT. We are happy to announce to our readers, that Brother Butts is just completing this splendid work, which has engaged almost the whole of his time for more than a year past.

It comprises about *fifty* scenes, illustrating the most prominent events in the history of Christ and his Apostles. It commences with a representation of the Angel of the Lord appearing to the shepherds on the plain, and closes with the Destruction of Jerusalem. It is worthy the attention of all lovers of the New Testament, and especially of the young.

QUERIST'S DEPARTMENT. We had written replies to several queries, intending to publish them in this No., but they are unavoidably crowded out.

BROTHER HARTZELL'S LETTER. We hope all our readers will give it a careful perusal. It touches several very important subjects, especially the perpetuity of the *Magazine*.

Church News.

Buchanan, MICHIGAN, Nov. 16, 1857.

BROTHER BOGGS: The cause of primitive Christianity is still onward, in this section of country. Within the last week, I have had the pleasure of hearing ten persons confess their faith in the Son of God, who were forthwith planted in the likeness of Christ's death. There have also been two accessions from the Baptists. Prospects in this region are brightening for an abundant harvest to the Lord. To God be all the praise. **WM. M. ROE.**

Rapid City, ILLINOIS, Nov. 4, 1857.

BROTHER BOGGS: We have had a great revival here, commencing the last Lord's Day in August, and continuing about ten days, at which we had 33 additions. Our Society now numbers 48 members, and a good prospect for more, shortly. Your humble correspondent embraced the Master's cause in the month of June.

I remain, your Brother in the Lord,

GEORGE J. ROWE.

Rockville, INDIANA, Nov. 3, 1857.

BROTHER BOGGS: The cause of Christ is being propagated slowly in our part of the country. Brother R. M. Martin had 18 accessions at Highland, one mile west of Montezuma, Indiana, a few weeks since. I attended a meeting on the first Lord's Day in October, at Paradise. Spoke ten times, two of the ten to show that God in the old covenant only permitted servitude for a period of fifty years at a time, and that because it was the best his people could do under the circumstances. And lest all the evils concomitant to slavery, fleshly indulgence, violation of chastity, aristocracy, and proscription of human rights, should follow, he ordained their education—and freedom certainly every fiftieth year. And that the new covenant requires masters to do the same things that they would have servants do to them, to wit: abolish their oppression as soon as they could. All were willing to hear, and 10 were added to the church—and the last evening as full as at any time. I have been here since Friday, and 10 have been added, five by baptism. Great interest is manifest; but many are fearful